

Unit 12d: Country Area Studies--the Korean Peninsula

Objectives

At the end of this unit, you will

Be aware of the following

- Eclectic nature of South Korean religious practice
- Prominence of Buddhist and Christian practice in South Korea
- Shaman practice in Korea
- Variety within the Korean character
- Impact of Japanese occupation of Korea, 1910-1945
- Religious freedom issues in North Korea

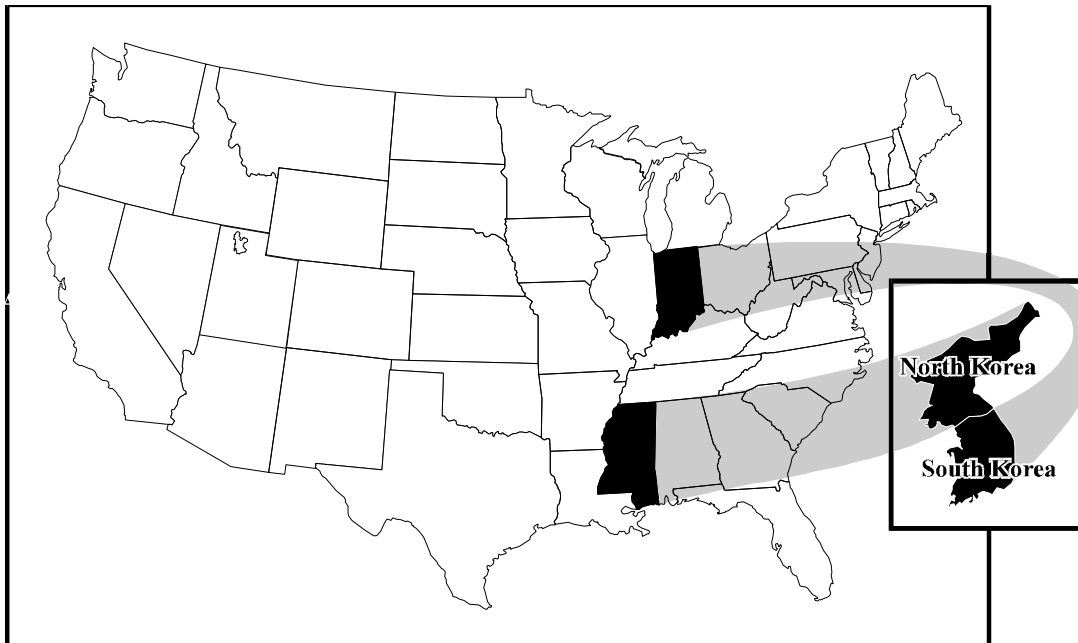
Identify

- Ch'ondogyo, minjung, kisaeng, yangban
- Unification Church
- Shamans
- Admiral Yi, "turtle boats"
- Neo-Confucianism, filial piety
- Honorific languages
- King Sejong, Koryo dynasty
- Silla Kingdom, Yi dynasty
- Kwangju incident
- Kim Il Sung, Kim Jong II
- Pyongyang
- Chuch'e

Realize

- Impact of Buddhist and Confucian thought on Korean belief
- New religious groups in Korea
- Homogeneous ethnic makeup of Korean Peninsula
- Historical class divisions within Korea
- Historical factors leading to current Korean society

South Korea



<u>Population</u>	45,553,882
% under 15 years	23%
<u>Commo</u>	
TV	1:67
Radio	1:5
Phone	1:20
Newspaper	no figure
<u>Health</u>	
Life Expectancy	Male 67/Female 73
Hospitals	1:74
Doctors	1:370
IMR	27:1,000
<u>Income</u>	\$1,000.00 per cap
<u>Literacy Rate</u>	99%

1. Religious Groups

"Koreans, like other East Asians, have traditionally been eclectic rather than exclusive in their religious commitments. Their religious outlook has not been conditioned by a single, exclusive faith but by a combination of indigenous beliefs and creeds imported into Korea."

(Unless stated otherwise, all quotations come from the Library of Congress Country Studies/Area Handbook--South Korea)

a. Buddhist (47%)

b. Christianity (48%) *"Roman Catholic missionaries did not arrive in Korea until 1794, a decade after the return of the first baptized Korean from a visit to Beijing. However, the writings of the Jesuit missionary, Matteo Ricci, who was resident at the imperial court in Beijing, had been brought to Korea from China in the seventeenth century. It appears that scholars of the Sirhak, or practical learning, school were interested in these writings. Largely because converts refused to perform Confucian ancestor rites, the government prohibited the proselytization of Christianity. Some Catholics were executed during the early nineteenth century, but the anti-Christian law was not strictly enforced. By the 1860s, there were some 17,500 Roman Catholics in the country.*

There followed a more rigorous persecution, in which thousands of Christians died, that continued until 1884. Protestant missionaries entered Korea during the 1880s and, along with Catholic priests, converted a remarkable number of Koreans. Methodist and Presbyterian missionaries were especially successful. They established schools, universities, hospitals, and orphanages and played a significant role in the modernization of the country.



During the Japanese colonial occupation, Christians were in the front ranks of the struggle for independence. Factors contributing to the growth of Protestantism included the degenerate state of Korean Buddhism, the efforts made by educated Christians to reconcile Christian and Confucian values (the latter being viewed as purely a social ethic rather than a religion), the encouragement of self-support and self-government among members of the Korean church, and the identification of Christianity with Korean nationalism.

A large number of Christians lived in the northern part of the peninsula where Confucian influence was not as strong as in the south. Before 1948 Pyongyang was an important Christian center: one-sixth of its population of about 300,000 people were converts. Following the establishment of a communist regime in the North, however, most Christians had to flee to South Korea or face persecution."

c. Chinese religions (3%)

"Daoism, which focuses on the individual in nature rather than the individual in society, and Buddhism entered Korea from China during the Three Kingdoms period (fourth to seventh centuries A.D.). Daoist motifs are seen in the paintings on the walls of Koguryo tombs.



Buddhism was the dominant religious and cultural influence during the Silla (A.D. 668-935) and Koryo (918-1392) dynasties. Confucianism also was brought to Korea from China in early centuries, but it occupied a subordinate position until the establishment of the [Yi] Dynasty and the persecution of Buddhism carried out by the early [Yi] Dynasty kings."

d. New Religions

(1) Ch'ondogyo (.2% CHUHN-doh-kyoh) "Ch'ondogyo, generally regarded as the first of Korea's new religions, is another important religious tradition.

It is a synthesis of Confucian, Buddhist, shamanistic, Daoist, and Catholic influences.

Ch'ondogyo grew out of the Tonghak Movement (also called Eastern Learning Movement) established by Ch'oe Cheu, a man of yangban background who claimed to have experienced a mystic encounter with God, who told him to preach to all the world. Ch'oe was executed by the government as a heretic in 1863, but not before he had acquired a number of followers and had committed his ideas to writing.

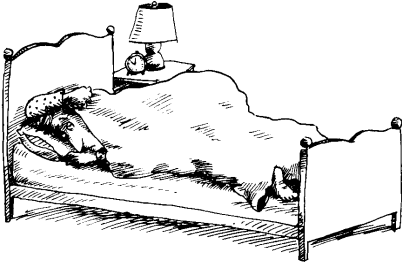
Tonghak spread among the poor people of Korea's villages, especially in the Cholla region, and was the cause of a revolt against the royal government in 1894. [This revolt led to the Sino-Japanese War in 1895]. While some members of the Tonghak Movement--renamed Ch'ondogyo (Teachings of the Heavenly Way)--supported the Japanese annexation in 1910, others opposed it. This group played a major role, along with Christians and some Confucians, in the Korean nationalist movement.



Ch'ondogyo's basic beliefs include the essential equality of all human beings. Each person must be treated with respect because all persons contain divinity; there is God in man. Moreover, men and women must sincerely cultivate themselves in order to bring forth and express this divinity in their lives. Self-perfection, not ritual and ceremony, is the way to salvation.

Although Ch'oe and his followers did not attempt to overthrow the social order and establish a radical egalitarianism, the revolutionary potential of Ch'ondogyo is evident in these basic ideas, which appealed especially to poor people who were told that they, along with scholars and high officials, could achieve salvation through effort. There is reason to believe that Ch'ondogyo had an important role in the development of democratic and anti-authoritarian thought in Korea. In the 1970s and 1980s, Ch'ondogyo's antecedent, the Tonghak Movement, received renewed interest among many Korean intellectuals."

(2) Taejonggyo, Chungsanggyo and Wonbulgyo (TAY-chong-kyoh, CHUNG-sahng-dyoh, wohn-pul-kyoh) "Apart from Ch'ondogyo, major new religions included Taejonggyo, which has as its central creed the worship of Tangun, legendary founder of the Korean nation.



Chungsanggyo, founded in the early twentieth century, emphasizes magical practices and the creation of a paradise on earth. It is divided into a great number of competing branches.

Wonbulgyo, or Won Buddhism, attempts to combine traditional Buddhist doctrine with a modern concern for social reform and revitalization. There are also a number of small sects which have sprung up around Mount Kyeryong in South Ch'ungch'ong Province, the supposed future site of the founding of a new dynasty originally prophesied in the eighteenth century."

(3) New religion Christian groups

(a) Chondogwan (CHUHN-doh-kwan) "Several new religions derive their inspiration from Christianity. The Chondogwan, or Evangelical Church, was founded by Pak T'ae-son. Pak originally was a Presbyterian, but was expelled from the church for heresy in the 1950s after claiming for himself unique spiritual power. By 1972 his followers numbered as many as 700,000 people, and he built several Christian towns, established a large church network, and managed several industrial enterprises."

(b) Unification Church "Because of its overseas evangelism, the Holy Spirit Association for the Unification of the World Christianity, or Unification Church (T'ongilgyo), founded in 1954 by Reverend Sun Myong Moon (Mun Son-myong), also a former Christian, is the most famous Korean new religion. During its period of rigorous expansion during the 1970s, the Unification Church had several hundred thousand members in South Korea and Japan and a substantial (although generally overestimated) number of members in North America and Western Europe.

Moon claimed that he was the messiah designated by God to unify all the peoples of the world into one family, governed theocratically by himself. Like Pak's Evangelical Church, the Unification Church has been highly authoritarian, demanding absolute obedience from church members.



Moon, for example, has arranged marriages for his younger followers; United States television audiences were treated some years ago to a mass ceremony at which several hundred young Moonies were married.

Also like Pak, Moon has coupled the church's fortunes to economic expansion. Factories in South Korea and abroad manufacture arms and process ginseng and seafood, artistic bric-a-brac, and other items. Moon's labor force has worked long hours and been paid minimal wages in order to channel profits into church coffers.

Virulently anticommunist, Moon has sought to influence public opinion at home and abroad by establishing generally unprofitable newspapers such as the Segye Ilbo in Seoul, the Sekai Nippo in Tokyo, and the Washington Times in the United States capital, and by inviting academics to lavish international conferences, often held in South Korea.

At home, the Unification Church was viewed with suspicion by the authorities because of its scandals and Moon's evident desire to create a state within a state. His influence, however, had declined by the late 1980s."

e. Shaman (SHAH-mahn)

"Belief in a world inhabited by spirits is probably the oldest form of Korean religious life, dating back to prehistoric times.

There is a rather unorganized pantheon of literally millions of gods, spirits, and ghosts, ranging from the god generals who rule the different quarters of heaven to mountain spirits (sansin).



This pantheon also includes gods who inhabit trees, sacred caves, and piles of stones, as well as earth spirits, the tutelary gods of households and villages, mischievous goblins, and the ghosts of persons who in many cases met violent or tragic ends. These spirits are said to have the power to influence or to change the fortunes of living men and women.

Korean shamans are similar in many ways to those found in Siberia, Mongolia, and Manchuria. They also resemble the yuta found on the Ryukyu Islands, in Okinawa Prefecture, Japan. Cheju Island is also a center of shamanism [where most mudangs are males].

Shamans, most of whom are women, are enlisted by those who want the help of the spirit world. Female shamans (mudang) hold kut, or services, in order to gain good fortune for clients, cure illnesses by exorcising evil spirits, or propitiate local or village gods. Such services are also held to guide the spirit of a deceased person to heaven.

Often a woman will become a shaman very reluctantly--after experiencing a severe physical or mental illness that indicates possession by a spirit. Such possession allegedly can be cured only through performance of a kut. Once a shaman is established in her profession, she usually can make a good living.

[While Buddhism and Confucianism was the main religious expression among the ruling classes and educated elite, shamanism flourished among rural, uneducated farmers. Church practice today still contains remnants of shamanistic practice].

Many scholars regard Korean shamanism as less a religion than a medicine in which the spirits are manipulated in order to achieve human ends. There is no notion of salvation or moral and spiritual perfection, at least for the ordinary believers in spirits. The shaman is a professional who is consulted by clients whenever the need is felt.



Traditionally, shamans had low social status and were members of the ch'ommin class. This discrimination has continued into modern times.

[Indigenous] beliefs are strongly associated with the culture of fishing villages and are primarily a phenomenon found in rural communities. Shamans also treat the ills of city people, however, especially recent migrants from the countryside who find adjustment to an impersonal urban life stressful. The government has discouraged belief in shamanism as superstition and for many years minimized its persistence in Korean life. Yet in a climate of growing nationalism and cultural self-confidence, the dances, songs, and incantations that compose the kut have come to be recognized as an important aspect of Korean culture.

Beginning in the 1970s, rituals that formerly had been kept out of foreign view began to resurface, and occasionally a Western hotel manager or other executive could even be seen attending a shamanistic exorcism ritual in the course of opening a new branch in Seoul. Some of these aspects of kut have been designated valuable cultural properties that should be preserved and passed on to future generations.



The future of shamanism itself was uncertain in the late 1980s. Observers believed that many of its functions in the future probably will be performed by the psychiatric profession as the government expands mental health treatment facilities. Given the uncertainty of social, economic, and political conditions, however, it appears certain that shamans will find large numbers of clients for some time to come."

f. Religion in contemporary South Korea

(1) Statistics *"Except for the Christian groups, who maintain a fairly clear-cut distinction between believers and nonbelievers, there is some ambiguity in these statistics. ...there is no exact or exclusive criterion by which Buddhists or Confucianists can be identified. Many people outside of formal groups have been deeply influenced by these traditions. Moreover, there is nothing contradictory in one person's visiting and praying at Buddhist temples, participating in Confucian ancestor rites, and even consulting a shaman and sponsoring a kut. Furthermore, the statistics may underrepresent the numbers of people belonging to new religions. Some sources have given the number of adherents of Ch'ondogyo as over 1 million."*



(2) Impact "Given the great diversity of religious expression, the role of religion in South Korea's social development has been a complex one.

Some traditions, especially Buddhism, are identified primarily with the past. Buddhist sites such as the Pulguksa Temple and the Sokkuram Grotto in Kyongju and the Haeinsa Temple near Taegu are regarded by most South Koreans as important cultural properties rather than as places of worship.

Confucianism remains important as a social ethic; its influence is evident in the immense importance Koreans ascribe to education.

Christianity is identified with modernization and social reform. Many Christians in contemporary South Korea, such as veteran political opposition leader Kim Dae Jung, a Catholic, have been outspoken advocates of human rights and critics of the government. Christian-sponsored organizations such as the Urban Industrial Mission promote labor organizations and the union movement.

New religions draw on both traditional beliefs and on Christianity, achieving a baffling variety and diversity of views. It has been estimated that there were as many as 300 new religions in South Korea in the late 1980s, though many were small and transient phenomena."

2. Ethnic/Racial Groups

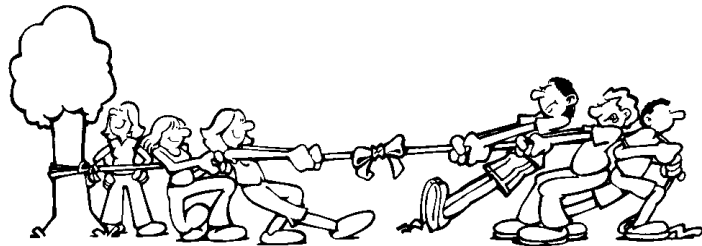
"The Republic of Korea is a racially homogeneous country with no ethnic minorities of significant number. Citizenship is based on blood, not location of birth, and Koreans must show as proof their family genealogy.

Ethnic Chinese born and resident in Korea cannot obtain citizenship or become public servants and may have difficulty being hired by some major corporations. Due to legal as well

as societal discrimination, many formerly resident ethnic Chinese have emigrated to other countries since the 1970's. Amerasian children are usually able to obtain Korean citizenship, and no legal discrimination against them exists. Informal discrimination, however, is prevalent, making it more difficult for Amerasians to succeed in academia, business, or government." (U.S. Department of State, Human Rights Practices 1996--South Korea)

Foreigners can become Korean citizens after living for an extended period in the country and taking a lengthy battery of language, history and culture tests. Only a handful of Westerners possess Korean citizenship.

3. Gender Issues



a. Domestic violence *"Violence against women remains a problem, and some women's rights groups maintain that such violence, including spousal abuse, has worsened in the past few years. The law does not provide adequate protection to victims of abuse."*

b. Harassment *"Rape remained a serious problem, with 6,173 cases reported in 1994 (the last year for which statistics are available). Many incidents of rape go unreported because of the stigma associated with being a rape victim. The activities of a number of women's groups have increased awareness of the importance of reporting and prosecuting rapes as well as offenses such as sexual harassment in the workplace. According to women's rights groups, cases involving sexual harassment or rape generally go unprosecuted, and perpetrators, if convicted, often receive very lenient sentences."* Sexual harassment is so serious that certain subway cars are designated "Female Only" during peak hours.

c. Equality *"The amended Family Law, which went into effect in 1991, permits women to head a household, recognizes a wife's right to a portion of the couple's property, and allows a woman to maintain greater contact with her children*

after a divorce. Although the revisions helped abused women, divorce remains a social taboo, and there is little government or private assistance for divorced women. These factors, plus the fact that divorced women have limited employment opportunities and have difficulty remarrying, lead some women to stay in abusive situations." Additionally, sons still receive all inheritance, daughters being excluded.



The Government has created some shelters for battered women and increased the number of child care facilities, providing women in abusive situations with more options, but women's rights groups say that they fall far short of dealing effectively with the problem.

A conservative Confucian tradition has left women subordinate to men socially and economically. There has been some limited and gradual change in social mores and attitudes affecting women; for example, women have full access to education, and a few have become government officials and hold elected office. Despite the passage of equal employment opportunity legislation in 1988, however, few women work as company executives or leading officials in government.

The Women's Affairs Ministry continued its efforts to expand employment opportunities for women, and during the year the air force implemented a program to encourage women to become pilots and seek other senior positions." Just recently, women are now able to enter the military academies.

4. Conflicts "International disputes: Demarcation Line with North Korea; Liancourt rocks claimed by Japan." (CIA 1996 Factsheet)

5. Holidays and Festivals (The following material, adapted from Holidays, Festivals and Celebrations of the World Dictionary, compiled by Sue Thompson and Barbara Carlson, (Detroit: Omnigraphics, 1994), is instructive.



a. Burning the Moon House (fifteenth day of the first lunar month)

- Pays tribute to the moon
- Participants watch moon rise through a moon house or moon gate, a carefully constructed pile of pine twigs which are set on fire
- Also celebrated on the eve of the First Full Moon
- People climb hills and build bonfires to welcome the moon
- Folklore beliefs concerning harvest and weather are associated with the color and brightness of the moon on this night



b. Cherry Blossom Festival, Chinhae Naval Port
(CHIN-heh, early April)

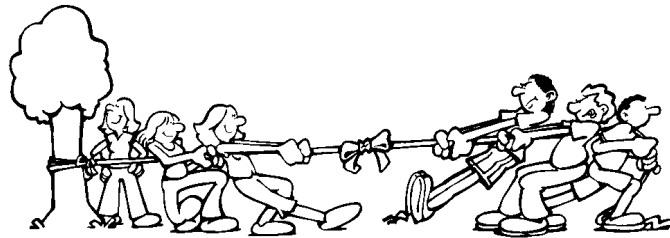
- Festival in Chinhae, Korea (headquarters of the Korean Navy) to celebrate blossoming cherry trees and honor Korea's Admiral Yi Sun-shin
- Admiral Yi defeated the Japanese in several sea battles during the latter's invasions of the late sixteenth century
- Yi is famous for developing "turtle boats," the first iron-clad naval vessels

c. Feast of Excited Insects (5 March)

- Feast of Excited Insects (Kyongchip) marks transition from winter to spring
- Farmers sow rice and wheat, families lay flowers on graves of ancestors to welcome spring

d. The Great Fifteenth (fifteenth day of first lunar month)

- Marks the end of the New Year holiday season
- Number nine is considered lucky on this day, and people routinely repeat their actions nine times, particularly children
- Kite flying and fighting is common
- Kite strings are covered with glass dust, enabling cutting matches



- Tug-of-war also popular
- In some areas, an entire town or county is divided into two opposing teams, the winning side being assured of a good harvest and protection from disease in the coming year

e. Liberation Day (15 August)

- Remembrance of surrender of Japan to the Allies in 1945, liberating Korea from Japan's thirty-five-year occupation.
- Commemorates also the formal proclamation of the Republic of Korea in 1948.

f. Lunar New Year (first day of first lunar month)



- Offerings to the household gods, house-cleaning and new clothes, banquets, ancestor worship, and firecrackers all are part of the celebration
 - On New Year's Eve, torches are lit in every part of the home, and everyone sits up to "defend the New Year" from evil spirits
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- In Seoul, church bells ring thirty-three times at midnight.
 - One of the many games played is girls' seesawing. In early times men forbade women to have any outdoor exercises. Korean girls took to using a seesaw behind garden walls, standing up--so as to get a possible glimpse of male friends outside

g. Mid-Autumn Festival (fifteenth day of the eighth moon)

- Honors the moon goddess Hangawi
- Ch'usok literally means autumn (Ch'u) eve (sok)
- Family reunions are traditional, like American Thanksgiving
- People travel long distances to be together for exchanging presents, feasting, and eating moon cakes.

h. National Foundation Day (3 October)

- National holiday (Tangun Day), to commemorate the founding of the Korean nation in 2333 B.C. by Tangun.



- Legendary myth associates the Korean people with a heavenly origin.

- Holiday celebrated with ceremonies at the ancient rock Altar of Tangun, on the summit of Mt. Mani on Kanghwa Island, about twenty-five miles west of Seoul.

i. Samil-jol (sahm-il-chuhl, 1 March)

- Independence Movement Day, celebrating the anniversary of the independence demonstrations in 1919
- Protest demonstrated against the Japanese occupation (*Samil* means "three-one," signifying third month, first day) which occurred in 1910, depriving Koreans of many freedoms.
- March 1 movement was a turning point; an estimated 2 million people took to the streets in peaceful demonstrations and a Declaration of Independence was read at a rally in Seoul.



- Demonstrations met with thousands of arrests, close to 23,000 Koreans being killed or wounded.
- Independence leaders formed a provisional government abroad
- Day marked by the reading of the 1919 Declaration of Independence at Pagoda Park in Seoul.

j. Shampoo Day (day 15 of the sixth lunar month)



- Cold Water Shampoo Day (Yoodoonal) is spent near a stream or waterfall. People bathe and wash their hair to ward off fever and other heat-related ills during the coming year.

- Macaroni, flour cakes, melons, and other fruits offered at family shrines. For scholars, Shampoo Day sees picnics, wine drinking, and poem composition.

k. Silla Cultural Festival (SHIL-lah, October, every other year)

- Three-day festival to celebrate the country's ancient Silla Kingdom.

• Celebrations held in Kyongju, the capital of the Silla Kingdom, and throughout the Kyongju Valley, where there is a great treasure of historic buildings: the Sokkuram Grotto, one of Asia's finest Buddhist shrines with a granite dome; Ch'omsongdae, a seventh-century bottle-shaped stone structure that is the world's earliest known extant observatory; royal tombs; palaces; and pleasure pavilions.

- Silla Kingdom in the southeastern portion of what is now Korea flourished from 57 B.C. to A.D. 935. It defeated two rival kingdoms, unifying all three in 676. Unified Silla Period is considered a Golden Age of Buddhist sculpture.
- Festival features concerts, wrestling matches, Buddhist pagoda dancing, games, contests, and processions with elaborate floats.

l. Sol (SOHL, first day of the lunar month)

- Lunar new year celebrated largely by rural people and is a two-day national holiday.
- January 1 and 2, also national holidays, are celebrated more by residents of cities.
- Tradition calls for families to gather in their best clothes and for children to bow to parents and grandparents to reaffirm family ties.
- Soup made of rice and dumplings called *duggook* is served. It is customary to play yut, a game played with wooden blocks and a game board.

m. Tano Festival (tahn-oh, fifth day of the fifth lunar month)

- Ancient spring agricultural festival that started as a planting ritual and time to pray for a good harvest.
- Falls between the planting of rice seedlings and their transplanting to paddy fields.
- Festivities include swinging contests for girls
- Boys and men often take part in *ssirum*, native Korean wrestling.



n. Other Korean holidays include

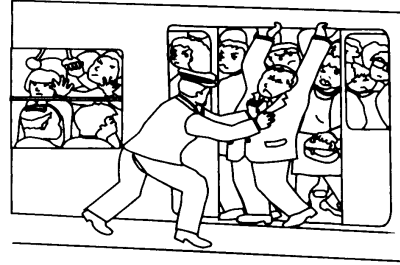
- (1) Buddha's Birthday (in May; lunar calendar)
- (2) Children's Day (5 May)
- (3) Christmas Day (25 December)
- (4) Constitution Day (17 July)
- (5) Memorial Day (6 June)
- (6) New Year's (1-3 January)

6. Customs

a. Gestures and taboos

- **Business Cards** Use respect when exchanging cards. Often using two hands to deliver and receive the cards can show such respect.
- **Boisterous behavior** Avoid loud talking or laughing, unless for an informal occasion.

- **Space** Do not be offended by the closeness of personal space in public places.



- **Men first** Men generally have first place in going through doors, and walking ahead of women.
- **Back** Some Koreans may walk through you and another with whom you are talking. This avoids the impolite walking behind another person's back.
- **Sidewalks** The left side is often the walking side.
- **Laughter** Many Koreans cover their mouths when laughing.
- **Sunglasses** Remove sunglasses during discussions
- **Graciousness** Wait to be seated when entering a conference or dining room. Humility is highly valued.

b. Freedom of religion *"The Constitution provides for freedom of religion, and the Government respects this provision in practice."* (Human Rights Practices--South Korea, 1996, U.S. State Department)

c. People with disabilities *"Although new measures aimed at creating opportunities for the disabled have been taken, public facilities for their everyday care and use remained inadequate. However, there is no legal discrimination against disabled persons in employment, education, or in the provision of other state services."*



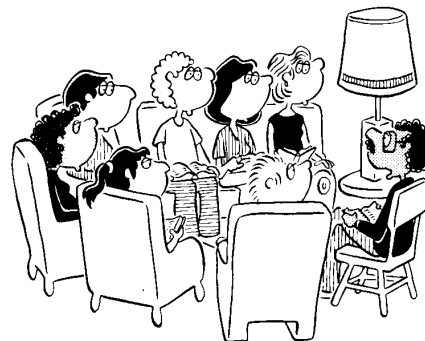
New public buildings are required to include facilities for the disabled, such as ramp access to entrances, a wheelchair lift, and special parking spaces."

d. Social values--neo-Confucianism "The social values of contemporary South Korea reflect the synthesis and development of diverse influences, both indigenous and foreign. Probably the most important of these is the neo-Confucian doctrine of the Chinese philosopher Zhu Xi (1130-1200), first introduced into Korea during the closing years of the Koryo Dynasty (918-1392). The rulers of the Choson Dynasty (1392-1910) adopted it as their state ideology. The most important Korean neo-Confucian philosopher, Yi Hwang, also known as Yi T'oe-gye (1501-70), had a great influence on later generations of Confucianists not only in Korea, but also in Japan." (Library of Congress Country Study--South Korea)

(1) Social ethics "Neo-Confucianism combines the social ethics of the classical Chinese philosophers Confucius (Kong Zi, 551-479 B.C.) and Mencius (Meng Zi, 372-289 B.C.) with Daoist, or Taoist, and Buddhist metaphysics. One of the doctrine's basic ideas is that the institutions and practices of the ideal human community are an expression of the immutable principles or laws that govern the movements of the cosmos.

Through correct social practice, as defined by the Confucian sages and their commentators, individuals can achieve a kind of spiritual unity with heaven. Neo-Confucianism defines formal social relations on all levels of society.

Social relations are not conceived of in terms of the happiness or satisfaction of the individuals involved, but in terms of the harmonious integration of individuals into a collective whole that mirrors the harmony of the natural order."



(2) The Five Relationships "Neo-Confucianism in Korea was becoming rigid and increasingly conservative by the mid-1500s. The practice of neo-Confucianism emphasized hierarchy in human relations and self-control on the individual level.

Society was defined in terms of the Five Relationships (o ryun in Korean; wu lun in Chinese) that had been formulated by classical Chinese thinkers, such as Mencius, and subsequently sanctified by the neo-Confucian metaphysicians: 'between father and son there should be affection; between ruler and minister there should be righteousness; between husband and wife there should be attention to their separate functions; between old and young there should be a proper order; and between friends there should be faithfulness.'

Only the last was a relationship between equals. The others were based on authority and subordination, including the first relationship, which involved not so much mutual love as the unquestioning subordination of the son to the will of his father."

(3) Hierarchy and inequality "Throughout traditional Korean society, from the royal palace and central government offices in Seoul to the humblest household in the provinces, the themes of hierarchy and inequality were pervasive. Persons were expected to nurture 'sincere' attitudes, which meant not so much expressing what one 'really' felt as 'reflecting on' or 'clarifying' one's thoughts and feelings until they conformed to traditional norms.

There was no concept of the rights of the individual. The ideal man or woman was one who controlled his or her passions or emotions in order to fulfill to the letter a host of exacting social obligations."



(4) Educated ideal "In the context of wider society, a well-defined elite of scholar-officials versed in neo-Confucian orthodoxy was legitimized in terms of the traditional ethical distinction between the educated 'superior man' or 'gentleman' and the 'small man' who seeks only profit. This was a central theme in the writings of Confucius and Mencius.

Confucianism as a political theory proposed a benevolent paternalism: the masses had no role in government, but the scholar-officials were supposed to look after them as fathers look after their children."



(5) China ties "Just as the father commanded unquestioning obedience in the household and the scholar-official elite did so in the nation as a whole, there was also a hierarchy in international relations. China, the homeland of neo-Confucianism and the most powerful nation in the region, was the center of Choson Korea's cultural universe for most of the dynasty's duration."

(6) Personal variety "Foreign observers have been impressed with the diversity of the Korean character as expressed in day-to-day human relations.



There is, on one hand, the image of Koreans as self-controlled, deferential, and meticulous in the fulfillment of their social obligations; on the other hand is the Korean reputation for volatility and emotionalism, for being the 'Irish of the East.'



The ecstasy and euphoria of shamanistic religious practices, one of Korea's most characteristic cultural expressions, contrasts sharply with the austere self-control of Confucian ancestor rituals. Although relatively minor themes in the history of Korean ethics and social thought, the concepts of equality and respect for individuals are not entirely lacking."

e. Traditional social structure *"In Choson Dynasty Korea, four rather distinct social strata developed: the scholar-officials, collectively referred to as the yangban; the chungin (literally 'middle people'), technicians and administrators subordinate to the yangban; the commoners or sangmin, a large group composed of farmers, craftsmen, and merchants; and the ch'ommin (literally despised people), at the bottom of society. To ensure stability, the government devised a system of personal tallies in order to identify people according to their status."*

(1) Yangban (YUHNG-bahn)



"In the strictest sense of the term, yangban referred to government officials or officeholders who had passed the civil service examinations that tested knowledge of the Confucian classics and their neo-Confucian interpreters. They were the Korean counterparts of the scholar-officials, or mandarins, of imperial China."

The term yangban, first used during the Koryo Dynasty, means literally 'two groups,' that is, civil and military officials. Over the centuries, however, its usage became rather vague, so that the term can be said to have several overlapping meanings.

Strictly speaking, a yangban lineage was one that consistently combined examination success with appointments to government office over a period of some generations. During the Choson period, examination candidates had to show several generations of such ancestry on both sides to be admitted to the civil service examinations. A broader use of the term included within the yangban two other groups that could be considered associated with, but outside of, the ruling elite.

The first group included those scholars who had passed the preliminary civil service examination and sometimes the higher examinations but failed to secure government appointment. In the late Choson Dynasty, there were many more successful examination candidates than there were positions.

The second group included the more remote relatives and descendants of government officials. Even if these people were poor and did not themselves serve in the government, they were considered members of a 'yangban family' and thus shared the aura of the elite as long as they retained Confucian culture and rituals."

(2) Chungin (CHOONG-yihn)

"Below the yangban yet superior to the commoners were the chungin, a small group of technical and administrative officials. They included astronomers, physicians, interpreters, and professional military officers, as well as artists.



Local functionaries, who were members of a lower hereditary class, were an important and frequently oppressive link between the yangban and the common people. They were often the de facto rulers of a local region."

(3) Sangmin (SAHNG-mihn)

"The commoners, or sangmin, composed about 75 percent of the total population. These farmers, craftsmen, and merchants alone bore the burden of taxation and were subject to military conscription. Farmers had higher prestige than merchants, but lived a hard life."

(4) Ch'ommin (CHUN-mihn)

"Below the commoners, the 'base people' or ch'ommin did what was considered vile or low-prestige work.



They included servants and slaves in government offices and resthouses, jailkeepers and convicts, shamans, actors, female entertainers (kisaeng), professional mourners, shoemakers, executioners, and for a time at least, Buddhist monks and nuns.

Also included in this category were the paekchong, apparently descended from Inner Asian nomads, who dealt with meat and the hides of animals, were considered 'unclean,' and lived in segregated communities. Slaves were treated as chattels but could own property and even other slaves. Although numerous at the beginning of the Choson Dynasty, their numbers had dwindled by the time slavery was officially abolished at the end of the nineteenth century."

f. Emergence of modern society



"In 1894 a program of social reforms, known as the Kabo Reforms, was initiated by pro-Japanese Korean officials. Yangban and commoners were made equal before the law, the old Confucian civil service examinations were abolished, and slavery and ch'ommin status was ended.

Modern forms of government and administration, largely borrowed from Japan, were adopted. In the years before annexation, a self-strengthening movement and government reforms attempted to regain Korean control of the pace and direction of change. However, it was only following the Japanese annexation in 1910 that the rapid social transformation of Korea began."

(1) Rural changes *"Rural society was radically transformed. Traditionally, all land belonged to the king and was granted by him to his subjects. Although specific parcels of land tended to remain within the same family from generation to generation (including communal land owned by clans and lineages), land occupancy, use, and ownership patterns often were legally ambiguous and widely divergent*

from one part of the country to another. There was no institution of private property during the Choson Dynasty.

The Japanese, however, conducted a comprehensive land survey between 1910 and 1920 in order to place landownership on a modern legal footing. Farmers whose families had tilled the same soil for generations but could not prove ownership in a way satisfactory to the colonial authorities had their land confiscated. Such land came into the hands of the colonial government, to be sold to Japanese land companies, such as the Oriental Development Company, or to Japanese immigrants.

...the survey also helped to confirm, or in some cases even to improve, the position of some members of the existing Korean landlord class. Many were former yangban who cooperated with the Japanese.



Those yangban who remained aloof from their country's new overlord often fell into poverty. The farmers themselves either became tenants or were forced to leave the land. During the depression of the 1930s, thousands emigrated to the cities or overseas. Many others fled to the hills to become 'fire-field' (slash-and-burn) farmers, living under extremely harsh and primitive conditions. By 1936 this last group numbered more than 1.5 million people."

(2) Japanese innovation "The Japanese built railroads, highways, schools, and hospitals and established a modern system of administration. These changes were intended to link the colonial economy more effectively to that of Japan. The new, modern sector required technically trained experts. Although the top positions were invariably occupied by Japanese, Koreans worked on the lower levels as secondary technical and administrative personnel."

(3) Japanese rule

"The great majority of Koreans suffered under Japanese rule. A large number of farmers were forced off their land after 1910; industrial workers and miners working for Japanese-owned firms were often treated little better than slaves. Under colonial agricultural policies, rice cultivation was maximized, although most rice was grown for consumption in Japan."

Nevertheless, development under Japanese colonial rule provided some foundation, however unintentionally, for South Korea's impressive post-1945 economic growth. A small group of Korean entrepreneurs emerged who fostered close ties with the colonial government, and Japanese business interests established family-held firms that were the precursors of South Korea's present-day chaebol, or business conglomerates. It is a tribute to their acumen that these entrepreneurs were able to survive and prosper in a colonial economy dominated overwhelmingly by Japanese capital."

(4) Post 1945 developments *"Three developments after 1945 were particularly important for South Korea's social modernization."*

(a) Land reform

"The first was the land reform carried out by United States and South Korean authorities between 1945 and 1950. The institution of private property was retained, but the American occupation authorities confiscated and redistributed all land held by the Japanese colonial government, Japanese companies, and individual Japanese colonists. The Korean government carried out a reform whereby Koreans with large landholdings were obliged to divest most of their land. A new class of independent, family proprietors was created."



(b) Refugees and repatriates "The second development was the great influx from North Korea and other countries of repatriates and refugees. In the 1945-49 period, between 1.5 million and 2 million Koreans returned to South Korea from Japan, the northeast provinces of China, and other foreign countries. With the establishment of a communist state in North Korea, a large number of refugees fled to South Korea and were joined by many more during the Korean War. A conservative estimate of the total number of refugees from the north is 1.2 million. Most of the northerners settled in the cities--new recruits for the country's industrial labor force."

(c) Korean War "The third development was a direct result of the Korean War. Traditionally Koreans, like their Chinese and unlike their Japanese neighbors, considered the military to be a low-status occupation. Korea did not have its own armed forces during the colonial period, although some Koreans served in the Japanese military, especially after 1941, and a handful, such as former President Park Chung Hee, received officer's training.



The North Korean invasion of June 1950 and the three years of fighting that followed cast the South Korean military establishment into the role of savior of the country.

And since the coup d'état of May 1961 that established Park Chung Hee, the military establishment has held considerable political power. Roh Tae Woo, elected president in 1987, was a retired general with close connections to the military elite.

Universal military conscription of men has played an important role in South Korea's development, both in political socialization and in integrating a society divided by strong regional prejudices. It also has exposed the nation's young men to technical training and to a disciplined way of life.

During the three decades after Park's 1961 coup d'état, the goal of the military elite was to create a harmonious, disciplined society that is both technically advanced and economically efficient.

Economic modernization, however, has brought social changes--especially in education and urbanization--that have had a corrosive effect on the military's authoritarian view of society and have promoted the emergence of a more contentious, pluralistic society than many in the military have found desirable.



g. Aspects of social class in contemporary South Korea

(1) Education *"Education remained the single most important factor affecting social mobility in the 1990s. With the exception of the military, whose top echelons were educated at the Korea Military Academy, the postwar elites of South Korea shared one characteristic: they were graduates of the most prestigious universities. There was a well-defined hierarchy of such schools, starting with Seoul National University at the top and followed by Yonsei University and Korea University (known as Koryo in Korean). Ehwa Woman's University was the top institution for women.*



Despite impressive increases in university enrollments, the central importance of education credentials for social advancement has tended to widen the gap between the middle and lower classes. Income distribution is more unequal than in Japan or Taiwan, with pronounced disparities between college and secondary-school graduates. Many workers know

that their comparatively low wages make it virtually impossible for them to give their children a college education, a heavy financial burden even for middle-class families.

In the workplace, men and women with a middle-school or secondary-school education are often treated with open contempt by university graduate managers. The latter address them with rude or abrupt words whose impact is amplified by the status sensitive nature of the Korean language. The result has been bitter resentment and increasing labor militancy bordering on political opposition to the status quo."

(2) Minjung (mihn-chung) *"During the 1980s, the concept of minjung (the masses) became prominent in the thinking and rhetoric of radical students, militant labor unionists, activists identified with the Christian churches, and progressive but generally non-Marxist intellectuals.*

Although its meaning is vague, minjung encompasses not only the urban proletariat in the Marxist sense but also the groups, including farmers, small bourgeoisie, students, and skilled craftsmen, who allegedly have been exploited by the country's numerically small ruling class (the military elite, top bureaucrats, and big business). National elites were viewed as collaborating with foreign (particularly United States and Japanese) capitalists in order to create a situation of permanent dependence on foreign capital.

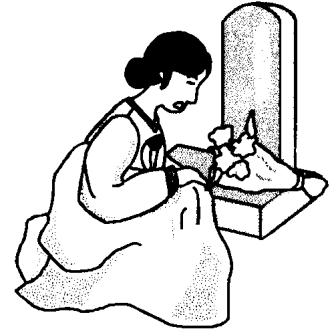
The emphasis on neocolonialist themes by minjung spokespeople drew deeply on South Korean populist, nationalist, and xenophobic sentiments to place the origin of social evils outside the Korean race."

h. Aspects of traditional family life

(1) Filial piety *"Filial piety (hyo in Korean; xiao in Chinese), the second of the Five Relationships, defined by Mencius as affection between father and son, traditionally has been the normative foundation of Korean family life. Entailing a large number of reciprocal duties and responsibilities between the generations of a single family, it generally has been viewed as an unequal relationship in which the son owed the father unquestioning obedience."*

(2) Ancestors

"Ancestor worship was, simultaneously, a social ethic and a religion. In some ways, it was the most optimistic of faiths. It taught that deceased family members do not pass into oblivion, to an afterlife, or, as the Buddhists believe, to rebirth as humans or animals in some remote place, but remain, in spiritual form, securely within the family circle.



For traditionally minded Koreans, the presence of the deceased could be an intensely real and personal one. Fear of death was blunted by the consoling thought at even in the grave one would be cared for by one's own people. Succeeding generations had the obligation of remembering the deceased in a yearly cycle of rituals and ceremonies."

(3) Marriage "Traditionally, the purpose of marriage was to produce a male heir to carry on the family line and not to provide mutual companionship and support for husband and wife.



Marriages were arranged. A go-between or matchmaker, usually a middle-aged woman, carried on the negotiations between the two families involved who, because of a very strict law of exogamy, sometimes did not know each other and often lived in different communities. The bride and groom met for the first time at the marriage ceremony, a practice that ended in the cities by the 1930s.

Contrary to the Confucian ideal, the nuclear family consisting of a husband, wife, and children is becoming predominant in contemporary South Korea. It differs from the traditional 'branch family' or 'little house' (chagunjip) for two reasons: the conjugal relationship between husband and wife tends to take precedence over the relationship between

the son and his parents, and the nuclear family unit is becoming increasingly independent, both economically and psychologically, of larger kinship groups. These developments have led to greater equality among the family units established by the eldest and younger sons.

Whereas the isolated nuclear family was perceived in the past as a sign of poverty and misfortune, the contemporary nuclear family is often viewed as being a conscious choice made by those who do not wish their privacy invaded by intrusive relatives."

i. The Korean language

(1) Origins *"Modern Korean language is descended from the language of the Silla Kingdom, which unified the peninsula in the seventh century. As Korean linguist Yi Ki-mun notes, the more remote origins of the Korean language are disputed, although many Korean linguists together with a few western scholars, continue to favor the now widely-contested nineteenth-century theory of an Altaic family of languages supposed to include Korean, Japanese, and Mongolian, among other languages."*



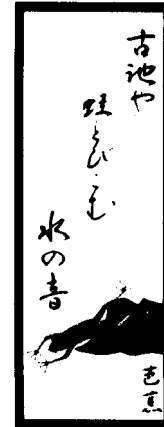
(2) Korean/Japanese connections
"Although a historical relationship between Korean and Japanese has not been established, modern Korean and Japanese have many similar grammatical features, no doubt in part due to close contacts between the two during the past century. These similarities have given rise to considerable speculation in the popular press.

The linguist Kim Chin-wu, for example, has hypothesized that Korea and Japan stood at the end of two routes of large-scale migration in ancient times: a northern route from Inner Asia and southern route from southern China or Southeast Asia. In a variant on the 'southern origins' theory of some Japanese scholars, he views the two languages as reflecting disparate 'northern' and 'southern' influences, with Korean showing more influence from the northern, Inner Asian strain."

(3) Honorific practice

"Both Korean and Japanese possess what is sometimes called 'polite' or 'honorific' language, the use of different levels of speech in addressing persons of superior, inferior, or equal rank.

These distinctions depend both on the use of different vocabulary and upon basic structural differences in the words employed. For example, in Korean the imperative 'go' can be rendered *kara* when speaking to an inferior or a child, *kage* when speaking to an adult inferior, *kaseyo* when speaking to a superior, and *kasipsio* when speaking to a person of still higher rank.



The proper use of polite language, or levels of polite speech, is an extremely complex and subtle matter. The Korean language, like Japanese, is extremely sensitive to the nuances of hierarchical human relationships. Two persons who meet for the first time are expected to use the more distant or formal terms, but they will shift to more informal or 'equal' terms if they become friends. Younger people invariably use formal language in addressing elders; the latter will use 'inferior' terms in 'talking down' to those who are younger."

(4) Chinese ties "The Korean language may be written using a mixture of Chinese ideograms (*hancha*) and a native Korean alphabet known as *han'gul*, or in *han'gul* alone, much as in a more limited way Indo-European languages sometimes write numbers using Arabic symbols and at other times spell numbers out in their own alphabets or in some combination of the two forms."

(a) King Sejong (SAY-jong)

"Han'gul was invented by scholars at the court of King Sejong (1418-50), not solely to promote literacy among the common people as is sometimes claimed, but also...to assist in studies of Chinese historical phonology.



According to a perhaps apocryphal decree of the king, an intelligent man could learn han'gul in a morning's time, while even a fool could master it in ten days. As a result, it was scorned by scholars and relegated to women and merchants. The script, which in its modern form contains forty symbols, is considered by linguists to be one of the most scientific ever devised; it reflects quite consistently the phonemes of the spoken Korean language."

(b) Sounds "Because of its greater variety of sounds, Korean does not have the problem of the Japanese written language, which some experts have argued needs to retain a sizable inventory of Chinese characters to distinguish a large number of potentially ambiguous homophones. Since 1948 the continued use of Chinese characters in South Korea has been criticized by linguistic nationalists and some educators and defended by cultural conservatives, who fear that the loss of character literacy could cut younger generations off from a major part of their cultural heritage.

Since the early 1970s, Seoul's policy governing the teaching and use of Chinese characters has shifted several times, although the trend clearly has been toward writing in han'gul alone. By early 1990, all but academic writing used far fewer Chinese characters than was the case in the 1960s. In 1989 the Korean Language and Education Research Association, citing the need for Chinese character literacy "at a time when the nation is entering into keen competition with Japan and China" and noting that Japanese educators were increasing the number of Chinese characters taught in elementary schools, recommended to the Ministry of Education that instruction in Chinese characters be reintroduced at the primary-school level."

御
年
賀

(c) Grammar and vocabulary

"Although the Korean and Chinese languages are not related in terms of grammatical structure, more than 50 percent of all Korean vocabulary is derived from Chinese loan-words, a reflection of the cultural dominance of China over 2 millennia. In many cases there are two words--a Chinese loan-word and an indigenous Korean word--meaning the same thing.

The Chinese-based word in Korean sometimes has a bookish or formal flavor. Koreans select one or the other variant to achieve the proper register in speech or in writing, and to make subtle distinctions of meaning in accordance with established usage."



"Large numbers of Chinese character compounds coined in Japan in the nineteenth or twentieth centuries to translate modern Western scientific, technical, and political vocabulary came into use in Korea during the colonial period. Post-1945 United States influence has been reflected in a number of English words that have been absorbed into Korean."

(d) Dialects

"Unlike Chinese, Korean does not encompass dialects that are mutually unintelligible, with the possible exception of the variant spoken on Cheju Island. There are, however, regional variations both in vocabulary and pronunciation, the range being comparable to the differences that might be found between Maine and Alabama in the United States.

Despite several decades of universal education, similar variations also have been heard between highly educated and professional speakers and Koreans of working class or rural backgrounds. Standard Korean is derived from the language spoken in and around Seoul. More than forty years of division has meant that there are also some divergences in the development of the Korean language north and south of the DMZ."

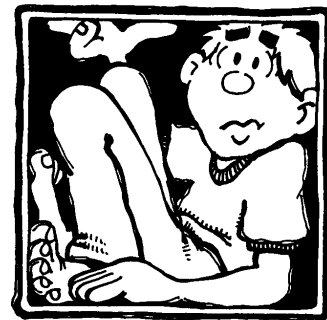
7. Cultural literacy concepts/terms The following terms, adapted from The Dictionary of Global Culture, (edited by Kwame Appiah and Henry Gates, Jr., NY: Alfred Knopf, 1997), apply to Korea. See this helpful dictionary for further information.

a. Kim, Ronyoung (1926-1987)

- Born Gloria Hahn in Los Angeles to Korean parents fleeing Japanese oppression
- Known for her only book Clay Walls (1986), a novel portraying the struggles of growing up in America while coming from a Korean heritage.

b. Kisaeng (KEY-sahng)

- Female Korean entertainers.
- Originally chosen from lower classes to train for the life of a courtesan in a wealthy household.
- Once admired for poetry composition and devotion to literary and musical arts



- Today, most kisaeng women are prostitutes, sanctioned by the government and used to promote tourism.
- Women's organizations, religious and human rights groups continue to pressure the government into abolishing the practice.

c. Koryo Dynasty (KOHR-ee-ah, 918-1392)

- Founded by Wang Kon who overthrew what remained of the Silla Dynasty (c.350-c.935).
- Marked the start of Korean Buddhism, ceramic arts and civil service exam.
- In 1392, General Yi Song-gye allied with the Mongols to end the Koryo Dynasty and begin the last dynasty (Yi) in Korean history.

d. Kwangju Incident (GWAHNG-joo)

- Prodemocracy demonstration on 18 May 1980.
- After right-wing dictator Park Chung Hee was assassinated 1979, political unrest ensued.
- American and Korean troops were called to the city of Kwangju to help restore order.
- Demonstrators and leaders of government opposition were arrested, tortured, and killed.



e. Samguk (SAM-guhk)

- Seven-hundred year historical period known as the Samguk or "Three Kingdoms."
- Though debated, the Paekche, Koguryo, and Silla kingdoms were established in 18, 37, and 57 B.C.E. respectively.
- Period ended in C.E. 668, when Silla conquered the other two kingdoms to form the Unified Silla Kingdom.
- Unified Silla period considered the Golden Age of Korean history. Currently, it is used to support unification efforts.

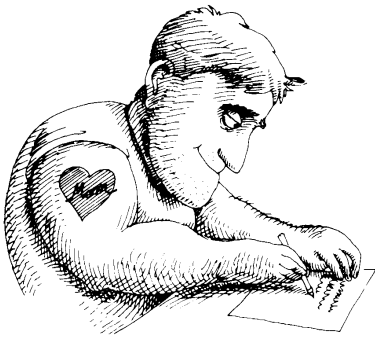
f. Unified Silla Kingdom

- The Silla united Korea in 668, remaining in power until C.E. 918.
- Pulguksa Temple (C.E. 780) and Sokkuram Grotto, which contains a giant granite Buddha, are considered icons of Silla achievement in art, religion, and government.
- Ruling class shared power with Pulguksa Buddhist monks and the capital city of Kwangju.

g. Yi Dynasty (yee)

- The Yi or Choson Dynasty (1392-1910) founded by General Yi Song-gye.

- Yi moved the capitol to Hanyang, present day Seoul.
- Early Yi rule was peaceful and allowed for culture to flourish.
- The *hangul* phonetic alphabet was invented in the mid-1400s by King Sejong. Though Chinese was still the prominent language, *hangul* allowed for the possibility of Korean literature.
- After years of struggle with advances from China and Japan, Korea was annexed by the Japanese in 1910, ending dynastic rule.



8. Resources for Further Study

a. Cross-cultural resources

Clark, Donald N. Korea Briefing, 1993. Boulder: Westview Press, 1993.

Recommended by the Overseas Briefing Center of the U.S. Department of State.

Crane, Paul S. Korean Patterns. Seoul: Royal Asiatic Society, 1978.

Recommended by the Overseas Briefing Center of the U.S. Department of State.

Hur, Vegdahl and Ben Seunghwa Hur. Culture Shock! Korea. Portland, Oregon: Graphic Arts Center Publishing, 1993.

Beg, borrow, or purchase books in this series. Highly recommended by the Overseas Briefing Center, U.S. Department of State.

Lee, O. Young and Seong-Kon Kim. Simple Etiquette in Korea. Kent, England: Global Books, Ltd., 1988.

Part of the highly acclaimed Simple Guide series. A "must have" for travelers or personnel stationed in Korea.

Lueras, Leonard and Nedra Chung. Insight Guides--Korea. Singapore: APA Publications, 1993. AISO--Kor 915.1902 K845

Part of the aesthetically pleasing and helpful Insight series. Beautiful photographs, in National Geographic manner, make this a helpful text.

b. Biography, novels, literature, poetry



Ahn, Junghyo. Silver Stallion: A Novel of Korea. New York: Soho Press, 1990.

▷ Aiso Library: Korean KOR 895.734 A531 1990

General MacArthur (Megado) has landed at Inchon to liberate Korea. The liberators set up a special encampment called Texas Town, where local women receive them. The disdainful villagers call these women Yankee Wives. Among them is the hero's mother.

Ch'ae, Man-sik. Peace Under Heaven. Armonk, New York: M.E. Sharpe, c1993.

▷ Aiso Library: Korean KOR 895.733 c4325 1993

Satirical novel depicting the period of Japanese rule in Korea. "This often hilarious novel cloaks the darkness, pain, and psychological turmoil of this period with wit and penetrating satire. ...Yet by its conclusion, the reader is left with not only a constellation of vividly drawn characters from all classes of Korean society, but a distinct sense of the life and times in which these characters lived."

¾ Michael Robinson, University of Southern California

Current, Marian E. Looking at Each Other: Korean, Western Cultures in Contrast. Seoul, Korea: Seoul International Tourist Publishing Co., 1983.

♣ Bosun Library: General DS904.C86 1983

Han, Mal-Sook. Hymn of the Spirit. Seoul, Korea: Art Space Publications, 1993.

♣ Aiso Library: Korean KOR 895.734 H233m 1993

Portrays a year in the life of a Korean housewife, Kim Ya-jin. This contemporary novel addresses how Shamanism, Buddhism, Confucianism, and Christianity have blended over the centuries to answer the questions of life, life after death, and the invisible powers that support the living.

Han, Mu-suk. Encounter: A Novel of 19th Century Korea. Berkeley: University of California Press, 1992.

♣ Aiso Library: Korean KOR 895.734 H233 1992

Because of Tasan's fascination with Western learning, he is exiled to a remote province for eighteen years. In banishment, he comes to know people from many social and religious backgrounds whose acts of perseverance, heroism, and quiet faith attest to the resilience of the Korean spirit.

Hong Myoung-Hee, trans. Korean Short Stories. Seoul: Iljisa Publishing Company, c1975.

♣ Aiso Library: Korean KOR 895.7301 K84 1975

Kim, Dong-in. *Bare Hills* ¾ Kay, Yong-muk. *Adada, the Idiot* ¾ Lee, Byo-sok. *At the Time When the Buckwheat Blooms* ¾ Ahn, Soo-kil. *The Third Human Type* ¾ Oh, Young-soo. *The Echo* ¾ Choi, Bum-so. *Silent Parallel* ¾ Park, Kyung-li. *Illusion* ¾ Kim, Tong-li. *Picture of a Sorceress*.

Hoyt, James. Songs of the Dragons Flying to Heaven: A Korean Epic. Seoul: Korean National Commission for UNESCO and Royal Asiatic Society, Korea Branch, 1979.

♣ Aiso Library: Korean KOR 895.712 S698 1979

Inoue, Yasushi. Wind and Waves: A Novel. Honolulu: University of Hawaii Press, 1989.

▷ Aiso Library: Korean KOR 951.901 Fiction I 588 1989

Tells the dramatic story of the events that affected all of East Asia during the 13th century as Kublai Khan overthrew the Sung Dynasty of China and then set his sights on Japan. The novel is set in the peninsular kingdom of Koryo (Korea), seized by the Khan to plan an attack on Japan.

Janelli, Roger L. Ancestor Worship and Korean Society. Stanford, CA: Stanford University Press, 1982.

▷ Bosun Library: General BL467.J36 1982

Chapters on domestic and lineage rituals, shamans, and similarities with East Asian ancestor cult. Also outlines the structure and customs of the Korean family by the use of a case study, the Twisongdwi family lineage.

Ko, Ch'ang-su. Best Loved Poems of Korea: Selected for Foreigners. Elizabeth, NJ: Hollym, 1984.

▷ Aiso Library: Korean KOR 895.7-/-1308 B561 1984

Lee, Dae Woo. Sweeping the Darkness. Seoul, Korea: Hoam Publishers, 1991.

▷ Aiso Library: Korean KOR 895.71 L477s 1991

A collection of poems written by a Buddhist monk who also served as a chaplain in the Korean Army. Excellent for the linguist, the poems are printed in both Korean and English.

Mattielli, Sandra, ed. Virtues in Conflict: Tradition and the Korean Woman Today. Seoul: Published for the Royal Asiatic Society, Korea Branch by the Samhwa Publishing Company, 1977.

▷ Aiso Library: Korean KOR 305.42-/-09519 V819 1977

Various authors contributed to give a well-rounded view of women in Korean culture. Short biographies included for each contributor.

The Tradition: Women During the Yi Dynasty ¾ Korean Proverbs about Women ¾ Women Surviving: Palace Life in Seoul after the Annexation ¾ The Women's Modernization Movement in Korea ¾ Boy Preference Reflected in Korean Folklore ¾ Psychological Problems among Korean Women ¾ The Status of Korean Women Today ¾ The Role of Korean

Women in National Development ¾ Interviews with Young Working Women in Seoul ¾ Male/Female roles on Cheju Island.

Michener, James. The Bridges of Toko-ri. New York: Random House, 1953.

▮ Chamberlin Library: FICTION MICHENER

A classic war novel set during the Korean conflict. It asserts with deep humanity that all men, even enemies, are human beings.

Park Jung-ki. Plain Stories by a Grandpa. Seoul: Mun Mu Publications, 1990.

▮ Aiso Library: Korean KOR 915.9 P235 1990

A whimsical collection of essays, stories, and narratives written by a grandfather and dedicated to his grandchildren both living and those to come. Topics discussed include cultivating the mind, disciplining the body, love and marriage, and leading a joyful life. A simple and pleasant read that can provide elderly guidance for the younger generation of any culture.

Park, Yune-hee. Admiral Yi Sun-shin and his Turtle Boat Armada. Seoul, Korea: Hanjin Publishing Co., 1978.

▮ Bosun Library: General DS913.45 .Y56 P37 1978

A colorful book filled with plates and maps. Covers the historical period, Armada preparation, the battle, and subsequent events. Reads like a narrative and portrays a very proud moment in Korean history.

Pihl, Marshall R., ed. Listening to Korea; A Korean Anthology. New York: Praeger, 1973.

▮ Chamberlin Library: 951.9 PIHL

Historical Background ¾ The March First Movement ¾ Recollections of the Korean Language Society Incident ¾ The Attitude of Koreans Toward Japan ¾ The Emergence of the Korean Press ¾ My Life with Magazines ¾ The Poet's Choice: Expression or Silence ¾ Partition, War, and Recovery ¾ Kapitan Lee ¾ As Rain Falls on the Soyang River ¾ A Stray Bullet ¾ Rustic Traditions and Urbanization ¾ Seoul, 1964: Winter ¾ Nami and the Taffyman ¾ Korean Attitudes Toward Age ¾ The Flowers ¾ On growing Old ¾ The Dark Later Years ¾

*Traditional and Modern Criticism ¾ On Korean
Entrepreneurship ¾ Law to the Korean.*

Potok, Chaim. I Am the Clay. New York: Knopf: Distributed by Random House, 1992.

Þ Chamberlin Library: FICTION POTOK

A novel of one couple and a young boy brought together to survive in the midst of the Korean War. Written by an Army Chaplain who served 16 months in Korea with a front-line medical battalion and an engineer combat battalion.

P'y'onghwa T'ongil Y'on'guso. The Identity of the Korean People: A History of Legitimacy on the Korean Peninsula. Seoul: Research Center for Peace and Unification, 1983.

Þ Bosun Library: General DS907.18 .I34 1983

Rutt, Richard. Korean Works and Days: Notes from the Diary of a Country Priest. Rutland, VT: C.E. Tuttle Co., [1964].

Þ Bosun Library: General DS904 R9

Based on the author's series of articles about Korean village life, which were published anonymously in 1957 and 1958 by the Korea Times.

Sim, Chai Hong, trans. Fragrance of Spring: The Story of Choon Hyang. Seoul, Korea: Po Chin Chai, 1992.

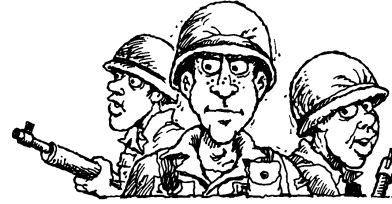
Þ Aiso Library: Korean KOR 398.209-/-519 S588 1992

"It is my sincere wish that the sacrificial love of the heroine herein depicted may appeal to foreign readers, especially to the younger generation of the fair sex, whose mental attitude and behavior toward chastity of marital relationship are gradually being discarded and neglected all over the world."

¾ Chai Hong Sim

The greatest love story to come out of Korea.

c. Military topics The Combat Studies Institute of Ft. Leavenworth recommends the following.



Appleman, Roy Edgar. Disaster in Korea: The Chinese Confront MacArthur. College Station: Texas A&M University Press, 1989.

Appleman, Roy Edgar. East of Chosin: Entrapment and Breakout in Korea, 1950. College Station: Texas A&M University Press, 1990.

Appleman, Roy Edgar. Escaping the Trap: The U.S. Army X Corps in Northeast Korea, 1950. College Station: Texas A&M University Press, 1990.

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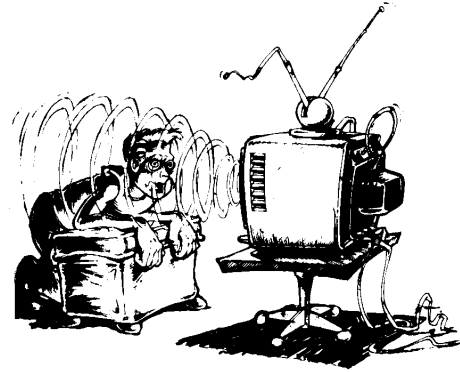
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d. News articles



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Anyone who travels to Korea needs to understand (and hopefully develop a taste for) kimchi.

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"South Koreans looking for marriage partners are increasingly using the services of dating agencies as well as parents and colleagues...Only 20 percent of people in South Korea marry just for love...the rest are 'half-half' marriages, in which couples come to love each other after their match has been orchestrated through parents, relatives, matchmakers or dating services."

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"As a pharmacist measured the clumps of grass and crushed stems on the table, Park Sun Yeop, 29, kept turning to one item not yet on the pile: the budding antler of a deer. 'I need energy,' she said, hesitating over the extra cost of antlers...'I want to have a second baby, and I think this will help.'"

Unit 12 d: Country Area Studies--the Korean Peninsula

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Descriptions of the lack of attention current radical student protests currently receive in South Korea. Democracy's strength is seen as the primary cause.

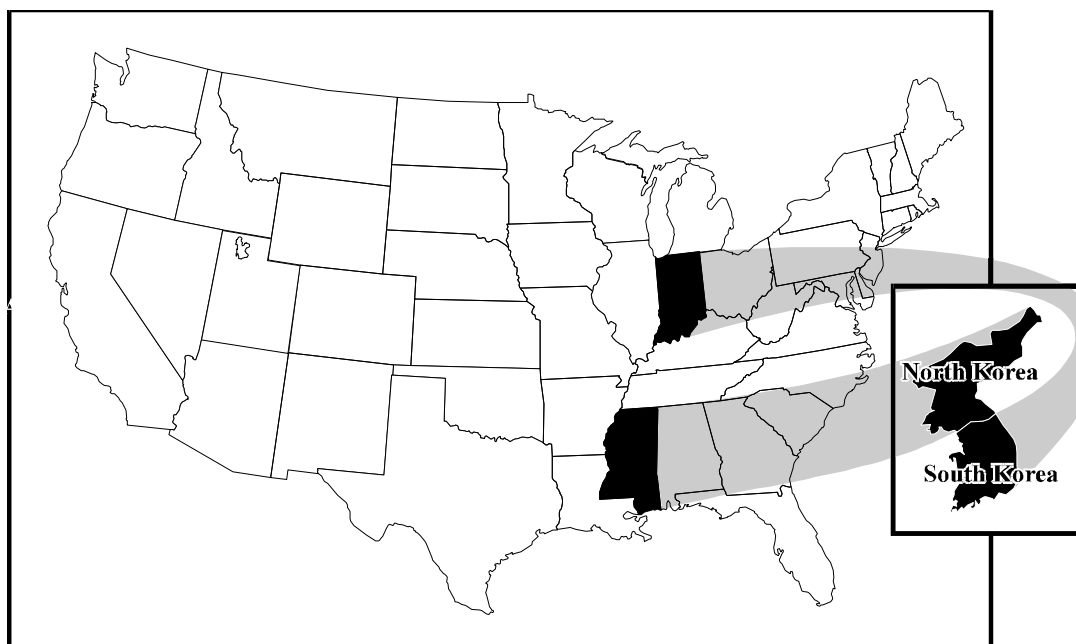
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"Many middle-class South Koreans now keep dogs as pets, but others cherish them as the basis of a sophisticated canine cuisine."



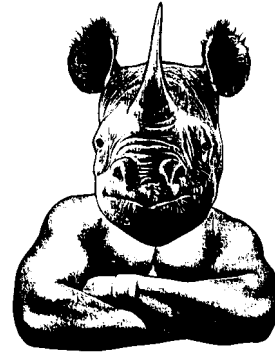
"Read between the lines."

North Korea



<u>Population</u>	23,486,550
% under 15 years	30%
<u>Commo</u>	
TV	1:67
Radio	1:5
Phone	1:20
Newspaper	no figure
<u>Health</u>	
Life Expectancy	Male 67/Female 73
Hospitals	1:74
Doctors	1:370
IMR	27:1,000
<u>Income</u>	\$1,000.00 per cap
<u>Literacy Rate</u>	99%

1. Religious Groups *"Buddhism and Confucianism, some Christianity and syncretic Chondogyo. Autonomous religious activities now almost nonexistent; government-sponsored religious groups exist to provide illusion of religious freedom." (CIA 1996 Factbook)*



a. State enforced belief

(1) Overview *"Between 1945, when Soviet forces first occupied the northern half of the Korean Peninsula and the end of the Korean War in 1953, many Christians, considered "bad elements" by North Korean authorities, fled to South Korea to escape the socialist regime's antireligious policies.*

The state co-opted Buddhism, which had weakened over the centuries. P'yngyang has made a concerted effort to uproot indigenous beliefs. In the early 1990s, the practices of shamanism and fortune-telling seem to have largely disappeared."

(2) Kim Il Sung

"Many if not most observers of North Korea would agree that the country's official religion is the cult of Kim Il Sung. North Korean Christians attending overseas conferences claim that there is no contradiction between Christian beliefs and the veneration of the 'great leader' or his secular chuch'e philosophy.

This position does not differ much from that of the far more numerous Japanese Christian communities before and during World War II, which were pressured into acknowledging the divine status of the emperor."



(3) Freedom of belief "Different official attitudes toward organized religion are reflected in various constitutions. Article 14 of the 1948 constitution noted that 'citizens of the Democratic People's Republic of Korea shall have the freedom of religious belief and of conducting religious services.' Article 54 of the 1972 constitution, however, stated that 'citizens have religious liberty and the freedom to oppose religion' (also translated as 'the freedom of antireligious propaganda'). Some observers argued that the change occurred because in 1972 the political authorities no longer needed the support of the much-weakened organized religions.

In the 1992 constitution, Article 68 grants freedom of religious belief and guarantees the right to construct buildings for religious use and religious ceremonies. The article also states, however, that 'No one may use religion as a means by which to drag in foreign powers or to destroy the state or social order.' North Korea has been represented at international religious conferences by state-sponsored religious organizations such as the Korean Buddhists' Federation, the Christian Federation, and the Ch'ndogyo Youth Party."

(4) Temples and churches

"Many churches and temples have been taken over by the state and converted to secular use. Buddhist temples, such as those located at Kmgang-san and Myohyang-san, are considered 'national treasures,' however, and have been preserved and restored. This action is in accord with the chuch'e principle that the creative energies of the Korean people in the past must be appreciated."



b. Christianity

(1) Pyongyang "Before 1948 Pyongyang was an important Christian center; one-sixth of its population of about 300,000 residents were converts."

(2) State supported efforts "In the late 1980s, it became apparent that North Korea was beginning to use the small number of Christians remaining in the country to establish contacts with Christians in South Korea and the West. Such contacts are considered useful for promoting the regime's political aims, including reunifying the peninsula.

In 1988 two new churches, the Protestant Pongsu Church and the Catholic Changchung Cathedral, were opened in Pyongyang. Other signs of the regime's changing attitude toward Christianity include holding the International Seminar of Christians of the North and South for the Peace and Reunification of Korea in Switzerland in November 1988, allowing papal representatives to attend the opening of the Changchung Cathedral in October/November of the same year, and sending two North Korean novice priests to study in Rome. Moreover, a new association of Roman Catholics was established in June 1988.

A North Korean Protestant pastor reported at a 1989 meeting of the National Council of Churches in Washington, D.C., that his country has 10,000 Protestants and 1,000 Catholics who worship in 500 home churches. In March-April 1992, American evangelist Billy Graham visited North Korea to preach and to speak at Kim Il Sung University."



c. Buddhism "A limited revival of Buddhism is apparently taking place. This includes the establishment of an academy for Buddhist studies and the publication of a twenty-five-volume translation of the Korean Tripitaka, or Buddhist scriptures, which had been carved on 80,000 wooden blocks and kept at the temple at Myohyang-san in central North Korea. A few Buddhist temples conduct religious services."

2. Ethnic/Racial Groups (See South Korea study)

a. Korean cultural preservation "Since the establishment of the Han Chinese colonies in the northern Korean Peninsula 2,000 years ago, Koreans have been under the cultural influence of China. During the period of Japanese domination (1910-45), the colonial regime attempted to force Koreans to adopt the Japanese language and culture.

Neither the long and pervasive Chinese influence nor the more coercive and short-lived Japanese attempts to make Koreans loyal subjects of the Japanese emperor, however, succeeded in eradicating their ethnic, cultural, and linguistic distinctiveness.

The desire of the North Korean regime to preserve its version of Korean culture, including many traditional aspects such as food, dress, art, architecture, and folkways, is motivated in part by the historical experience of cultural domination by both the Chinese and the Japanese."



b. Chuch'e (choo-cheh)

"Chuch'e ideology asserts Korea's cultural distinctiveness and creativity as well as the productive powers of the working masses. The ways in which chuch'e rhetoric is used shows a razor-thin distinction between revolutionary themes of self-sufficient socialist construction and a virulent ethnocentrism.

In the eyes of North Korea's leaders, the 'occupation' of the southern half of the peninsula by 'foreign imperialists' lends special urgency to the issue of cultural/ethnic identity. Not only must the people of South Korea be liberated from foreign imperialism, but also they must be given the opportunity to participate in the creation of a new, but still distinctively Korean, culture."

3. Gender Issues

a. Domestic violence "There is no information available on violence against women."

b. Role of women "In contemporary North Korea, women are expected to fully participate in the labor force outside the home.



Apart from its ideological commitment to the equality of the sexes, the government views women's employment as essential because of the country's labor shortage. No able-bodied person is spared from the struggle to increase production and compete with the more populous southern half of the peninsula.

According to one South Korean source, women in North Korea are supposed to devote eight hours a day to work, eight hours to study (presumably, the study of chuch'e and Kim Il Sungism), and eight hours to rest and sleep. Women who have three or more children apparently are permitted to work only six hours a day and still receive a full, eight-hour-a-day salary."

c. Equality "The Constitution states that 'women hold equal social status and rights with men.' However, although women are represented proportionally in the labor force, few women have reached high levels of the party or the Government. In many small factories, the workforce is predominantly female. Like men, working-age women must work. They are thus required to leave their preschool children in the care of elderly relatives or in state nurseries. However, according to the Constitution, women with large families are guaranteed shortened working hours.

...it appears that women are not fully emancipated. Sons are still preferred over daughters. Women do most if not all of the housework, including preparing a morning and evening

meal, in addition to working outside the home; much of the responsibility of childrearing is in the hands of t'agaso and the school system. The majority of women work in light industry, where they are paid less than their male counterparts in heavy industry. In office situations, they are likely to be engaged in secretarial and other low-echelon jobs."

4. Conflicts

International disputes

"Short section of boundary with China is indefinite; Demarcation Line with South Korea." (CIA 1996 Factbook)



"Even now Pyongyang threatens to renege on the suspension of its nuclear program and suspected weapons development program...Pyongyang continues to practice brinkmanship to gain concessions and weaken the U.S.-Republic of Korea (ROC) alliance. Despite the threats of famine and mass starvation, North Korea has not released its strategic wartime food supplies. Pyongyang continues to send sabotage and assassination teams into South Korea." (1997 Strategic Assessment from the Strategic Studies Institute, U.S. Army War College)

5. Holidays and Festivals

"The North Korean government has discontinued traditional Korean seasonal festivals. However, there are some national and commemoration days that can be observed if local authorities feel that production will not be disrupted. These include:"

- a. Constitution Day (27 December)
- b. Independence Day (9 September)
- c. Kim Il Sung's Birthday (15 April)
- d. Kim Jong Il's Birthday (16 February)

- e. Liberation Day (15 August)
- f. May Day (1 May)
- g. New Year's Day (1 January)
- h. Workers' Party Day (10 October)

6. Customs

a. Freedom of religion *"The 1992 Constitution provides for the 'freedom of religious belief,' including 'the right to build buildings for religious use.' However, the same article adds that 'no one can use religion as a means to drag in foreign powers' or to disrupt the social order.*

In practice, the regime discourages all organized religious activity except that which serves the interests of the State.

As late as the early 1980's, foreign visitors were told that there were no churches in the country and only a handful of Buddhist temples. However, in recent years, the regime has allowed the formation of several government-sponsored religious organizations. These serve as interlocutors with foreign church groups and international aid organizations. Some foreigners who have met with representatives of these organizations are convinced that they are sincere believers; others claim that they appeared to know little about religious dogma, liturgy, or teaching."

b. People with disabilities
"Traditional social norms condone discrimination against the physically disabled. Disabled persons are almost never seen within the city limits of Pyongyang, and several defectors and other former North Korea residents report that disabled persons are routinely assigned to the rural areas.



According to one report, authorities check every 2 to 3 years in the capital for persons with deformities and relocate them to special facilities in the countryside. There are no legally mandated provisions for accessibility to buildings or government services for the disabled."

c. Chuch'e

(1) Development *"Chuch'e is a significant break with the Confucian past. Developed during the period of revolutionary struggle against Japanese imperialism, chuch'e is the product of Kim Il Sung's thinking."*



Chuch'e emphasizes the importance of developing the nation's potential using its own resources and reserves of human creativity. Chuch'e legitimizes cultural, economic, and political isolationism by stressing the error of imitating foreign countries or of becoming excessively 'international.'

During the 1970s, Kim Jong Il suggested that chuch'e ideology be renamed Kim Il Sung Chuui (Kim Il Sungism). Kim Il Sungism, epitomizing chuch'e, is described as superior to all other systems of human thought, including (apparently) Marxism." (Library of Congress Country Studies/Area Handbook-North Korea)

(2) Flunkeyism *"The government opposes "flunkeyism." Kim Jong Il, depicted as an avid student of Korean history in his youth, was said to have made the revolutionary proposal that Kim Yushin, the great general of the Silla Dynasty (668-935), was a "flunkeyist" rather than a national hero because he enlisted the aid of Tang Dynasty (618-907) China in order to defeat Silla's rivals, Kogury and Paekche, and unify the country. Chuch'e's opposition to flunkeyism, moreover, is probably also a reaction to the experience of Japanese colonialism."*

(3) Self-sacrifice "Apart from the North Korean people's almost complete isolation from foreign influences, probably the most significant impact of chuch'e thought and Kim Il Sungism with regard to daily life is the relentless emphasis on self-sacrifice and hard work.



The population is told that everything can be accomplished through dedication and the proper revolutionary spirit. This view is evident in the perennial 'speed battles' initiated by the leadership to dramatically increase productivity; another example is the bizarre phenomenon called the 'drink no soup movement,' apparently designed to keep workers on the factory floor rather than going to the lavatory.

Moreover, chuch'e provides a 'proper' standpoint from which to create or judge art, literature, drama, and music, as well as a philosophical underpinning for the country's educational system."

d. Culture

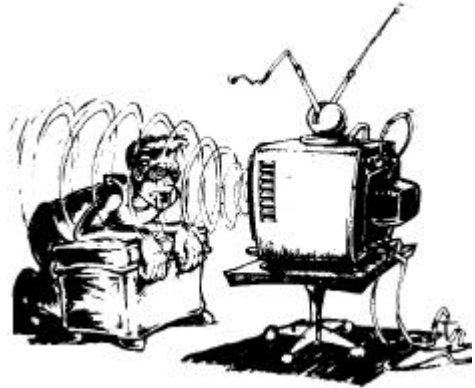
(1) State purpose

"The role of literature and art in North Korea is primarily didactic; cultural expression serves as an instrument for inculcating chuch'e ideology and the need to continue the struggle for revolution and reunification of the Korean Peninsula. There is little subtlety in most contemporary cultural expression. Foreign imperialists, especially the Japanese and the Americans, are depicted as heartless monsters; revolutionary heroes and heroines are seen as saintly figures who act from the purest of motives."

(2) Themes "The three most consistent themes are martyrdom during the revolutionary struggle (depicted in literature such as *The Sea of Blood*), the happiness of the present society, and the genius of the 'great leader.'

(3) Kim Il Sung "Kim Il Sung himself was described as a writer of 'classical masterpieces' during the anti-Japanese struggle. Novels created 'under his direction' include The Flower Girl, The Sea of Blood, The Fate of a Self-Defense Corps Man, and The Song of Korea; these are considered 'prototypes and models of chuch'e literature and art.' A 1992 newspaper report describes Kim in semiretirement as writing his memoirs--'a heroic epic dedicated to the freedom and happiness of the people.'

(4) Control "The state and the Korean Workers' Party control the production of literature and art. In the early 1990s, there was no evidence of any underground literary or cultural movements such as those that exist in the Soviet Union or in China. The party exercises control over culture through its Propaganda and Agitation Department and the Culture and Arts Department of the KWP's Central Committee.



The KWP's General Federation of Korean Literature and Arts Unions, the parent body for all literary and artistic organizations, also controls cultural activity."

(5) Foreign importation "The population has little or no exposure to foreign cultural influences apart from performances by song-and-dance groups and other entertainers brought in periodically for limited audiences. These performances, such as the Spring Friendship Art Festival held annually in April, are designed to show that the peoples of the world, like the North Koreans themselves, love and respect the 'great leader.' During the 1980s and the early 1990s, the North Korean media gave Kim Jong Il credit for working ceaselessly to make the country a 'kingdom of art' where a cultural renaissance unmatched in other countries was taking place. Indeed, the younger Kim is personally responsible for cultural policy."

e. Traditional survivals

(1) Confucian thought "Confucianism clearly does not serve as a formal ideology or social ethic (being condemned because of its history of class exploitation, its cultural subservience to a foreign state, and as a contradiction of the chuch'e ideology). Yet its more authoritarian and hierarchical themes seem to have made the population receptive to the personality cult of Kim Il Sung."

(2) Filial piety "Some aspects of filial piety remain salient in contemporary North Korea; for example, children are taught by the state-controlled media to respect their parents. However, filial piety plays a secondary role in relation to loyalty to the state and Kim Il Sung."



(3) Kim Il Sung "Kim Il Sung is not only a fatherly figure, but was described, in childhood, as a model son. A 1980 article entitled "Kim Il Sung Termed Model for Revering Elders" tells of how he warmed his mother's cold hands with his own breath after she returned from work each day in the winter and gave up the pleasure of playing on a swing because it tore his pants, which his mother then had to mend."

'When his parents or elders called him, he arose from his spot at once no matter how much fun he had been having, answered 'yes' and then ran to them, bowed his head and waited, all ears, for what they were going to say.'

According to Kim, 'Communists love their own parents, wives, children, and their fellow comrades, respect the elderly, live frugal lives and always maintain a humble mien.'

The personality cult of Kim Il Sung resembles those of Stalin in the Soviet Union in the 1930s and 1940s and Nicolae Ceaucescu in Romania until his overthrow in 1989.

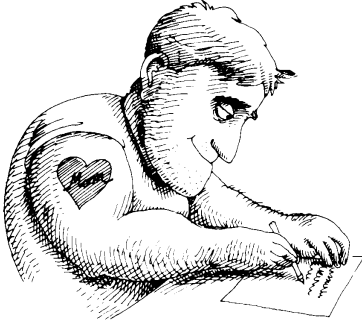
But in North Korea, special attention is paid to the theme of Kim's benevolence and the idea that North Koreans must repay that benevolence with unquestioning loyalty and devotion, recalling old Confucian values of repaying debts of gratitude.

Kim's birthday, April 15, is a national holiday. His eightieth birthday, celebrated in 1992, was the occasion for massive national celebrations. The state-run media similarly depicts Kim Jong Il in a benevolent light."

(4) Kim Jong Il "The 'dear leader,' or Kim Jong Il, is also described as a filial son; when he was five years old, a propagandist wrote, he insisted on personally guarding his father from evil imperialists with a little wooden rifle.



One enthusiastic Japanese writer related in a 1984 book how the younger Kim, learning of the poor living standards of lighthouse keepers and their families on a remote island, personally arranged for various life-style improvements, including water storage tanks, television sets, special scholarships for the children, and 'colorful clothes, coats and caps of the kind that were worn by children in Pyongyang.' In the writer's words, 'the lighthousemen and their families shed tears of gratitude to the Secretary (Kim Jong Il) for his warmhearted care for them.' The writer also described the 'bridge of love,' built on Kim's order in a remote area in order to allow thirteen children to cross a river on the way to school. He emphasized that the bridge had absolutely 'no economic merit.'"



7. Resources for Further Study

Crossette, Barbara. "Hunger in North Korea: A Relief Aide's Stark Report." New York Times, 11 Jun 1997.

Faison, Seth. "Grim Tales of Want From the North Korean Border." New York Times, 27 April 1997.

Gripping narrative of economic desperation among North Koreans on the border with China.

Kristof, Nicholas D. "A Hungry North Korea Swallows Some Pride." New York Times, 29 May 1997.

Kristof, Nicholas D. "How North Korea's Hopes Were Scuttled." New York Times, 15 Nov. 1996.

Impact of the submarine infiltration on negotiations between North and South Korea.

Kristof, Nicholas D. "In the Two Koreas' Icy Rivalry, Signs of a Thaw." New York Times, 26 Jan 1997, p. A4.

Kristof, Nicholas D. "North Korea's Favorite Son Wins the Top Ruling Title." New York Times, 9 Oct 1997.

After three years, the formal mourning period for Kim Il Sung appears to have ended.

Myers, Steven Lee. "44 Years After Korean War, North Agrees to 4-Party Talks." New York Times, 1 Jul 1997.

Myers, Steven Lee. "It Takes One to Start a War, but Four to Make Peace." New York Times, 10 Aug 1997.

Discussion taking place between diplomats from China, the United States, South and North Korea.

Myers, Steven Lee. "Two Koreas and the U.S. Talk About Talks on Declaring Peace." New York Times, 6 Mar 1997, p. A5.

Opall, Barbara. "Despite hardship, N. Korea bolsters military." Army Times, 15 Sep 1997, p. 25.

Pollack, Andrew. "A Philosophical Marxist Ideologist." New York Times, 19 Mar 1997.

Description of Hwang Jang Yop, a high ranking North Korean defector.

Pollack, Andrew. "North Korea's Famine Strains Quality of Mercy." New York Times, 6 May 1997.

Pollack, Andrew. "North Korea Inches Toward Talks to Finally End '50-'53 War." New York Times, 21 Feb 1997.

Pollack, Andrew. "The Real North Korea: The Bustle of a Mausoleum." New York Times, 23 Sep 1996, p. A4.

Account of the lethargic, silent spirit within North Korean cities.

WuDunn, Sheryl. "North and South Korean Boats Swap Fire in Seoul's Waters." New York Times, 5 Jun 1997.

Clash occurring in the Yellow Sea, south of the demarcation line.



"Make your mother proud."

Vocabulary List: Korea

Ch'ommin (CHUN-mihn) Below the commoners, the "base people" or ch'ommin did what was considered vile or low-prestige work. They included servants and slaves in government offices and resthouses, jailkeepers and convicts, shamans, actors, female entertainers (kisaeng), professional mourners, shoemakers, executioners, and for a time at least, Buddhist monks and nuns.

Ch'ondogyo (.2% CHUHN-doh-kyoh) Ch'ondogyo, generally regarded as the first of Korea's "new religions." It is a synthesis of Confucian, Buddhist, shamanistic, Daoist, and Catholic influences.

Chuch'e (choo-cheh) North Korean ideology of cultural distinctiveness, self-reliance and self-sufficiency.

Chungin (CHOONG-yihn) Below the yangban yet superior to the commoners were the chungin, a small group of technical and administrative officials. They included astronomers, physicians, interpreters, and professional military officers, as well as artists.

Kim Il Sung Many if not most observers of North Korea would agree that the country's official religion is the cult of Kim Il Sung. North Korean Christians attending overseas conferences claim that there is no contradiction between Christian beliefs and the veneration of the "great leader" or his secular chuch'e philosophy.

Kim Jong Il Son of Kim Il Sung, now preeminent ruler of North Korea.

King Sejong (SAY-jong) Han'gul was invented by scholars at the court of King Sejong (1418-50), not solely to promote literacy among the common people as is sometimes claimed, but also to assist in studies of Chinese historical phonology.

Kisaeng (KEY-sahng) Female Korean entertainers. Girls were originally chosen from the lower classes to train for the life of a courtesan in a wealthy household. Today, most kisaeng women are prostitutes, sanctioned by the government and used to promote tourism.

Koryo Dynasty (KOHR-ee-ah, 918-1392) Founded by Wang Kon who overthrew what remained of the Silla Dynasty (c.350-c.935).

Kwangju Incident Prodemocracy demonstration on 18 May 1980. After right-wing dictator Park Chung Hee was assassinated 1979, political unrest ensued. American and Korean troops were called to the city of Kwangju to help restore order. Demonstrators and leaders of the government opposition were arrested, tortured, and killed.

Liberation Day (15 August) Remembrance of surrender of Japan to the Allies in 1945, liberating Korea from Japan's thirty-five-year occupation. Commemorates also the formal proclamation of the Republic of Korea in 1948.

Minjung (mihn-chung) During the 1980s, the concept of minjung (the masses) became prominent in the thinking and rhetoric of radical students, militant labor unionists, activists identified with the Christian churches, and progressive but generally non-Marxist intellectuals.

Pyongyang Largest North Korean City, once an important religious center.

Samguk (SAM-guhk) Seven-hundred year historical period known as the Samguk or "Three Kingdoms." Though debated, the Paekche, Koguryo, and Silla kingdoms were established in 18, 37, and 57 B.C.E. respectively. Period ended in C.E. 668, when Silla conquered the other two kingdoms to form the Unified Silla Kingdom. The Unified Silla period is considered the Golden Age of Korean history.

Sangmin (SAHNG-mihn) The commoners, or sangmin, composed about 75 percent of the total population. These farmers, craftsmen, and merchants alone bore the burden of taxation and were subject to military conscription. Farmers had higher prestige than merchants, but lived a hard life.

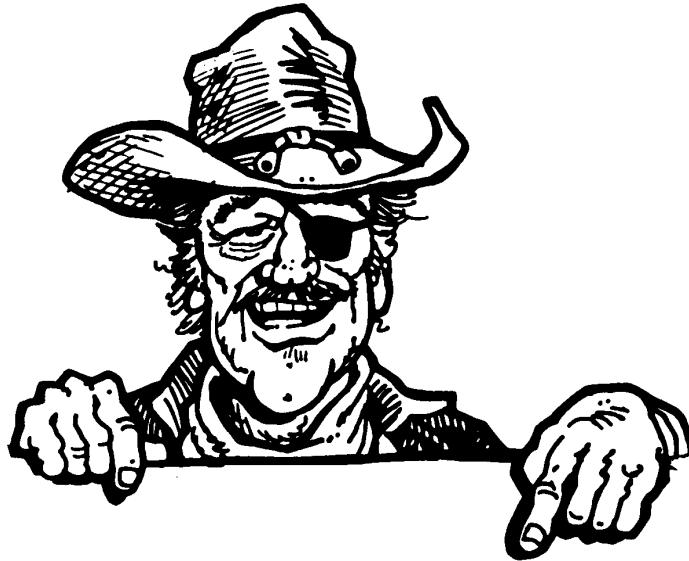
Shamans Spiritual leaders, most of whom are women, enlisted by those who want the help of the spirit world. Female shamans (mudang) hold kut, or services, in order to gain good fortune for clients, cure illnesses by exorcising evil spirits, or propitiate local or village gods. Such services are also held to guide the spirit of a deceased person to heaven.

Silla Kingdom The Silla united Korea in 668, remaining in power until 918 C.E. Pulguksa Temple (780 C.E.) and Sokkuram Grotto, which contains a giant granite Buddha, are considered icons of Silla achievement in art, religion, and government. The hangul phonetic alphabet was invented in the mid-1400s by King Sejong. Though Chinese was still the prominent language, hangul allowed for the possibility of Korean literature.

Unification Church (T'ongilgyo) Group founded in 1954 by Reverend Sun Myong Moon (Mun Son-myong), is the most famous Korean new religion. During its period of rigorous expansion during the 1970s, the Unification Church had several hundred thousand members in South Korea and Japan and a substantial (although generally overestimated) number of members in North America and Western Europe.

Yangban (YUHNG-bahn) In the strictest sense of the term, yangban referred to government officials or officeholders who had passed the civil service examinations that tested knowledge of the Confucian classics and their neo-Confucian interpreters. They were the Korean counterparts of the scholar-officials, or mandarins, of imperial China.

Yi Dynasty (yee) The Yi or Choson Dynasty (1392-1910) was founded by General Yi Song-gye. Yi ruled under the name Yi T'aejo and moved the capitol to Hanyang, the present day Seoul.



"There is great satisfaction in serving one's country, one's community, or one's fellow citizens...Commitment transcends the bounds of material gain."

General Carl Vuono

Review Quiz: the Korean Peninsula



Part 1--Multiple Choice Place the letter of the most correct answer in the blank provided.

1. _____ In South Korea, the percentage of the Buddhist and Christian population is roughly
 - a. the same--46 percent each.
 - b. drastically different.
 - c. unknown--Korean Christian groups keep no records.
2. _____ The Unification Church was founded by
 - a. Nigel Turner.
 - b. Sun Myong Moon.
 - c. Shirley McLain.
3. _____ Most shamans in Korea are
 - a. men.
 - b. women.
 - c. equally divided--men and women.
4. _____ Admiral Yi, of the late sixteenth century, is famous for developing
 - a. "turtle boats"--the first iron-clad naval vessels.
 - b. bearskin blankets and kimchi food.
 - c. underground tunnels to curb aggression.
5. _____ Traditional yangban social class members were
 - a. scholar-officials, like mandarins of China.
 - b. technical and administrative officials.
 - c. low-prestige workers.

6. _____ One result of the Korean War was
- a. the South Korean military, as a profession, received renewed respect.
 - b. the military continued to suffer low prestige status.
 - c. anti-Western feeling intensified on the Peninsula.
7. _____ The single most important factor affecting social mobility in South Korea in the 1990s is
- a. military achievement.
 - b. economic gain.
 - c. education.
8. _____ Hangul, the Korean language, was invented by scholars in the court of
- a. King Sejong (1418-50).
 - b. Admiral Yi (late 16th).
 - c. the Silla Kingdom (57 BC - 935 AD).
9. _____ In North Korea, the concept of Chuch'e emphasizes
- a. "internationalizing" culture in the country.
 - b. developing potential using North Korean resources and creativity alone.
 - c. the Confucian past as a guide to the future.
10. _____ The role of literature and art in North Korea is to
- a. teach state ideology and push for reunification.
 - b. further isolate North Korea from the rest of the world.
 - c. demonstrate--with subtlety and grace--the beauties of Korea's distant past.

Part 2--True/False Place a T or an F
in the blank provided.



1. _____ Koreans, like many other East Asians, are traditionally exclusive and rigid in their religious commitments.
2. _____ Sun Myong Moon is known for his favorable Communist leanings.
3. _____ During Korea's Japanese occupation, Christians were in the front ranks in the struggle for independence.
4. _____ Traditionally, Confucian influence was stronger in the northern part of Korea.
5. _____ Shamans believe in a world inhabited by spirits--and is perhaps the oldest form of Korean religious life.
6. _____ The Republic of Korea is racially heterogeneous--many different ethnic groups comprise the population.
7. _____ Rapid social transformation of Korea occurred after Japanese annexation in 1910.
8. _____ In South Korea, kisaeng women (prostitutes) are sanctioned by the government.
9. _____ The Kwangju incident in 1980 renewed interest in defense against North Korean Communists.
10. _____ Many observers see North Korea's religion as the cult of Kim Il Sung.



"What you do out here in a typical week is stuff that most people back home wouldn't do in a year. It's really important work. It's very unique work, and you ought to be willing to pat yourself on the back for it."

Chief of Naval Operations, Admiral Jay Johnson, All Hands Call on USS Germantown (LSD 42), 16 March 1997
